



THE CITIZENS' COUNCIL

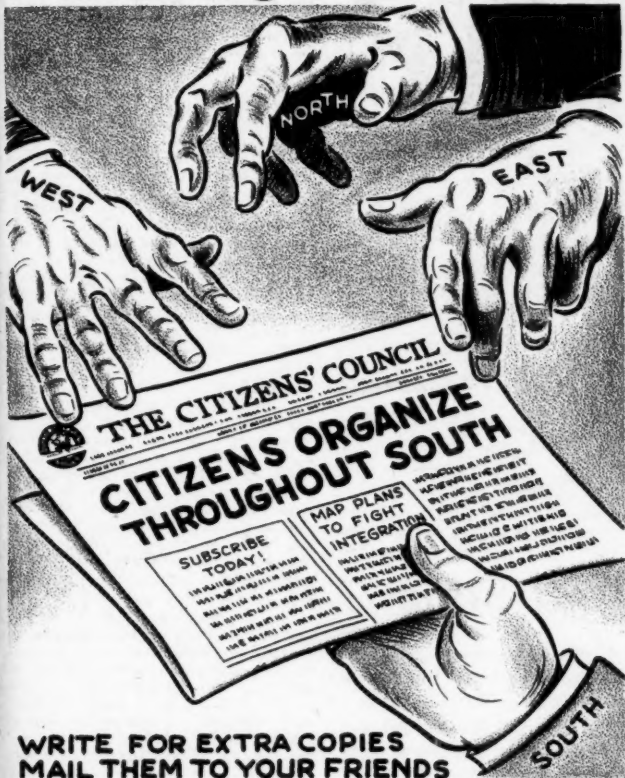
Dedicated to the maintenance of peace, good order and domestic tranquility in our Community and in our State and to the preservation of our States' Rights.

Vol. 2, No. 5

OFFICIAL PAPER OF THE CITIZENS' COUNCILS OF AMERICA—FEBRUARY, 1957

Jackson, Miss.

Something You Can Do



WRITE FOR EXTRA COPIES
MAIL THEM TO YOUR FRIENDS

For The Record

(AN EDITORIAL)

Seemingly hostile individuals in some news agencies and some commentators have by implication associated recent incidents in Tennessee and Alabama with the entire CITIZENS' COUNCIL MOVEMENT.

Some of these commentators surely must know very well what they are about. It is thought they do this for the purpose of arousing sentiment against what you stand for.

It is certainly true that the people of neighboring states have a problem, a very serious one. There will undoubtedly be more acts of violence and more civil disturbances. The situation may get much worse before the people become sufficiently concerned to mobilize the numbers and financial resources necessary to correct it.

In this connection, it may be remembered that less than two years ago all was not peaceful in Mississippi, as it is now. Then, our state was in the midst of an infamous and highly exploited case, with harassment from some politically minded officials in federal agencies. From North, South, East and West, from enemies and from friends, especially from friends, came advice, denunciation and all manner of suggestions. With patient organization and education, peace and good order were finally restored in our state.

In a movement of this size, it is to be expected that certain crackpots, fanatics and misguided patriots will mistake notoriety (which some types of newsmen will enthusiastically furnish) for support, and will do and say things that will certainly not express the opinion, or be sanctioned by CITIZENS' COUNCIL members in general.

Spokesmen for the responsible State Associations have repeatedly stated clearly and unequivocally that their organizations did not concur or have connection with such unilateral action. The press has carried these statements. In several southern states they have been given wide dissemination, and our people have become educated to the fact that the hundreds of local CITIZENS' COUNCILS AND THE DOZEN STATE ASSOCIATIONS CAN NO MORE BE RESPONSIBLE FOR SOME MISGUIDED INDIVIDUAL THAN A SOUTHERN METHODIST CAN BE RESPONSIBLE FOR AN EPISCOPALIAN STANDING ON A STREET CORNER IN BROOKLYN, NEW YORK. Under tremendous pressures and difficulties these State Associations have handled the situations with rectitude and admirable balance.

Of course, the opposition pounces on some individual actions not connected with any CITIZENS' COUNCILS and attempts to defame the CITIZENS' COUNCIL MOVEMENT. However, most of our people are sufficiently experienced by now to understand this for what it is worth.

Mississippi, it might be added, has not had one single school suit, or bus suit, and all is peaceful and serene with regard to race relations. There has been no sign of the Ku Klux Klan in this State.

Let us all remember this: If the public actions of fanatics or crackpots can hurt our organizations the opposition will find or seek them or create them, and give them wide publicity for propaganda effect. In fact, it would be surprising if the opposition has failed to exploit this obvious tactic. If outbreaks of violence can be made to reflect upon the CITIZENS' COUNCILS, it will be a simple matter for the NAACP and enemies of the South to provide violence.

To take the defensive and become a personal apologist for every crackpot and act of violence that will occur in the South is to behave exactly like the opposition wants you to behave. The promulgation of a sense of collective guilt has been a primary objective of the South-hating groups for years. The purpose is to make you ashamed of your beliefs by steady association of those beliefs with persons intentionally discredited in the public view, and to make you so suspicious of your fellow-Southerners, and people in other sections so suspicious of you, that unified action for your own protection becomes difficult. There is nothing accidental about this. Stalin called it "amalgamation." "Amalgamation" as used by Stalin was a propa-

(Continued on Page 2)

In New Movie— Mixed Love For Negroes And Whites

"Island In The Sun"
An Open Portrayal
Of Interracial Sex

Those who found the picture "Baby Doll" objectionable had better reef sails and batten down the hatches. They "ain't seen nothing yet."

According to a review of the 20th Century-Fox film, "Island in the Sun", in the Negro magazine Jet, the love scenes are between the white actress (Joan Fontaine) and the Negro man (Harry Belafonte), and between the white man (John Justin) and the Negro woman (Dorothy Dandridge).

Says the review: "The American public will be treated to the most frank portrayal of interracial love ever to hit the movie screen."

CODE REVISED

To prevent just such treatments as this, the Production Code of Ethics of the motion picture industry ruled some 27 years ago that sex relationship between Caucasians and Negroes could not be shown. However, the code was revised in 1954.

It is interesting to note that the Motion Picture Czar is Eric Johnston, who has also served as a vice-president of the NAACP.

"DON'T GIVE A DAMN"

When producer Daryl Zanuck was asked about public reaction to "Island in the Sun", he is reported to have stated, "I'm making entertainment and I don't give a damn who likes it and who doesn't like it. The public will decide. The picture will probably offend lots of markets."

You bet it will! In overstepping the bounds of decency, Zanuck and others of his type in Hollywood are certain to feel the overwhelming weight of adverse public opinion. Protests are mounting across the nation and there is a well-defined movement to have this offensive film banned from theater screens.

A 'Different Kind of Film'

Harlem Critic Says,
"Humiliates Whites"

Those who do not know what modern racial integration is like should be under no illusions after being instructed by James L. Hicks, columnist for the Amsterdam News, a large Negro newspaper published in New York, center of organized "brotherhood" and compulsory "tolerance."

Writing in the January 19, 1957 edition about interracial movies, Hicks had the following to say about the MGM film "Edge of the City," an adaptation of the TV play, "A Man Is Ten Feet Tall."

"You know the story. It deals with the water-front and Ruby Dee (Negro) plays the part of Sid's wife. "Sid" is Sidney Poitier, Negro actor. "Sidney doesn't make love to a white girl in the play a la (Billy) Eckstine-(Denise) Darcel as previously mentioned."

NEW RELATIONSHIP

"There's a white girl in the play—there always is. But it's the relationship of Sidney to this gal that makes the play different."

"The girl is a friend of Sid's wife, Ruby, and Sidney reacts to her just like you see hundreds of Negroes reacting to their close friends in Harlem who happen to be white."

"PLAYS WITH HER"

"He kids her—he teases her, he plays with her, he does everything but put her on her you know where—and she responds in the normal friendly way."

"Then too, the picture is different because of the way it humiliates the white race at times and shows just how raw they can really be."

Hicks is not talking about something just in New York. He is talking about a movie, dear friend, that is intended for showing in your town for your son and your daughter.

A Manual For SOUTHERNERS



EDITOR'S NOTE: With this issue, we begin the publication in serial form of "A Manual for Southerners." Let our friends in other sections of the country feel that we are becoming too ardent "Confederates," let us hasten to say that we are not. The truth is that for too long Southern children have been "progressively educated" to scorn their origins and the reasons for our bi-racial society.

"A Manual for Southerners" seeks to correct this.

The portion appearing in this issue is for use in grades 3 and 4. However, there are many adults who might benefit from a review of these fundamental truths.

I. GOD MADE FOUR RACES.

God made all of the people in the world. He made some of them white. He made some of them black. He made some of them yellow. And He made some of them red.

GOD PUT EACH RACE BY ITSELF.

God put the white people off by themselves. He put the yellow, red, and black people by themselves. God wanted the white people to live alone. And He wanted the colored people to live alone. That is why He put them off by themselves.

WHITE MEN BUILT AMERICA.

Some white people came to America. America is where you live. It is your country. The white men built America for you. They want you to have a free country that you can grow up in.

AMERICA IS THE LAND OF FREEDOM.

Do you know what the name of your country is? It is called the United States of America. We love the United States. It is the land of Freedom.

YOU MAKE YOUR RULES.

Freedom means that you can choose your own rules. We have to have rules to live by. Do you help make rules in your class room? You and your friends help make the rules you use in school.

WHITE PEOPLE LIKE TO BE FREE.

White men built the United States so they could make their rules. They could not make their rules in the country they came from. So they built America and made their own rules. They wanted to be free.

II. AMERICA HAS FOUR PARTS.

The United States of America has four parts. There is the part in the North. There is the part in the East. There is the part in the West. And there is the part in the South. Our country is very big. And white men built it all.

YOU LIVE IN THE SOUTH.

Do you know what part of our country you live in? You live in the South. You know you live in Mississippi. Mississippi is a state in the South. The South is a big part of our country.

YOU ARE A SOUTHERNER.

Do you know what Mississippi people are called? We are called Southerners. Southerners are people who live in the South. You are a Southerner. You live in the South.

GEORGE WASHINGTON HELPED BUILD AMERICA.

Have you ever heard about George Washington? He was a brave and honest white man. George Washington helped build our country. Can you guess what part of our country he came from? Let me tell you.

GEORGE WASHINGTON A SOUTHERNER.

George Washington came from the South. He was a Southerner just like you. He was so brave and honest the people asked him to be President. So he was our first President. Now you know where our first President came from. He came from the South.

SOUTHERNERS LIKE TO BE FREE.

Many people from the South helped build our country. They made it strong and free. You want to help keep it strong and free. We love our country. In our country we are free.

WHITE MEN BUILT AMERICA.

White men built our country. It was hard work. It is not easy to build a new country. The white men cut away big forests. They did not have big homes like yours. The little boys and girls did not have nice schools. Wild animals lived everywhere. It was not safe outside.

(Continued on Back Page)

Proof of Success!

EBONY, national magazine for Negroes, pays an unintended but nevertheless profound compliment to the Citizens' Council movement in a recent issue. An editorial in that publication comments on "Negro Progress, 1956" as follows:

"The mood of reluctant surrender which characterized the first year of desegregation had all but vanished. It had been replaced by militant and often reckless defiance. If 1955 had been the year of decision and compliance, 1956 stacked up as the year of resistance..."

"An estimated 2,400,000 Negroes still are attending completely segregated schools, and five states (Alabama, Florida, Georgia, Mississippi and South Carolina) do not admit Negroes to white public schools on any level."

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W. J. SIMMONS.....Editor

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Facing Our Responsibility

There are many individuals today who feel a deep concern for the future of our constitutional form of government and our personal liberty. This concern is based on a knowledge of the one-race, one-class, one-world drive that threatens the very heart of our society.

A considerable number of these individuals have felt impelled, by a sense of duty that would not remain silent, to go to great trouble and personal sacrifice in defense of fundamental values. These are the 1957 descendants of the patriots of 1775. They have been suddenly transported from a hum-drum everyday life to the storm center of a vast conflict against a ruthless and capable enemy who has a tremendous head start. They are subject to heavy pressures which are unusual, to say the least.

This will be a long struggle, and we must gear ourselves to it.

Some basic points in this respect were made recently by an individual whose contributions of time, energy, talents and results have not been exceeded in any quarter. These points apply so admirably to life in general, but especially to the subject at hand, that they are suggested here for the mature consideration of any reader who may have felt a bit frayed around the edges at one time or another.

1. Give your sense of humor full play.
2. Don't get mad. Use this energy instead to arouse support in others.
3. Be patient. Most problems can be solved in time by intelligent, hard work.
4. Be realistic when appraising humanity, regardless of, and because of, race, creed or color. Mankind has gone off on some pretty wild tangents during the course of history, but in the end the law of gravity and the law of survival of the fit remained unchanged.
5. When you enter a controversy or fight, keep your eye on the goal, and do not be drawn into side issues.
6. Do not quit, or become discouraged because of the failure of your own efforts, or the efforts of those around you. The situation must get worse before it gets better. We shall fight it until we die and then we shall come back and haunt those who stood against us.
7. Be philosophical. Remember that the enemy, whoever he is, makes mistakes also. His forces are also complacent and apathetic. Power has a way of destroying itself. It always has. Your opposition will make you strong.

Sex Orgies In Iowa

According to wire dispatches, a "sex ring" in Sioux City, Iowa has been broken up with the arrests of seven airmen from the Sioux City Air Base. Six were Negroes and one white, all from "integrated" northern or border states.

The airmen were charged with staging sex parties with 12 white teen-age girls.

The Negro civilian, in whose home the inter-racial parties took place, was sentenced to three years in state prison for "lascivious acts with a child."

Our only reason for mentioning this sordid bit of news is that it is becoming increasingly typical of stories filtering back from areas where racial integration is proceeding "with all deliberate speed," per the U. S. Supreme Court.

Whether it be in the rapidly disintegrating Washington schools (the Nation's Integrated Showcase), or inter-racial sex rings in the middle west, or in the galloping slums of our "tolerant" big cities—the dreary story is the same.

Wherever the people have surrendered to the multi-racial, multi-million dollar pressure groups responsible for this sudden clamor, the results have eventually been tragedy, grief, heartache, sorrow and violence.

If you think it is a little trouble to organize, to get your neighbors to join your community's Citizens' Council, or to contribute a few dollars to the Educational Fund of the Citizens' Council, then ask yourself this question: "Am I ready to pay the price of integration?"

For The Record

(Continued from Page 1)

ganda device to link an opponent with an unsavory or unpopular incident or organization for the purpose of damaging or destroying the innocent opponent.

Remember this also: The NAACP does not apologize for rapists, fanatics, or Communists. To do so would imply guilt.

Our members and responsible authorities know that in Mississippi the CITIZENS' COUNCILS have prevented violence, and will continue to do so. Integration, with its accompanying frustration and deep personal objections will definitely cause violence in Mississippi, or any place else in the South. That is why we organized against integration. We wanted no part of either integration or violence—so we tried to use a little foresight, and not wait until both integration and violence were upon our doorstep.

If violence occurs, the responsibility rests solely upon the United States Supreme Court, and upon those misguided individuals and guided pressure groups who brought the Court to this tragic place. It also rests upon those who exploit the blunders related thereto.

We must get the truth across to our own membership and to these entire United States.

It is going to take a lot of money to do the job right.

Have you contributed to the EDUCATIONAL FUND of the CITIZENS' COUNCILS? The address is Box 886, Greenwood, Mississippi.

Bedtime Stories, 1957



CITIZENS' COUNCIL, JACKSON, MISS.

"Freedom," Red Style

The United States Communist Party Politburo is reported to have drafted a new constitution declaring the party's independence from Moscow and ordering new infiltrations of Negro organizations.

The draft, which is to be submitted to the party's 16th national convention in New York this month, said it was the duty of party members to join such organizations and to wage an all-out battle against racial and religious "discrimination."

It gave party members the "right" to disagree with any party policy—after the policy is adopted and as long as it is obeyed.

Does this have a familiar ring? Does it not sound like the reasoning of self-appointed "liberals"? They would give us the "right" to disagree with the unlawful integration edict of the U. S. Supreme Court, only if first we integrate ourselves, and then keep our mouths shut.

Fie and double fie on such "rights".

Such "rights" are sheer slavery, and they know it.

The Warning of Robert E. Lee

*A clatter of hoofs in the leaden rain
That pattered and tapped on my window pane,
The clinkity-clink of a bridle-chain
And the sound of steps on the iced terrain;
I sprang from bed with a muffled curse,
Wondering what in the world was worse
Than touching my feet to the frigid floor,
When a hoarse 'haloo' came through the door—
Followed by blows and "Open, friend",
And the neigh of a horse in the driving wind.*

*I groped my way across the room
With sleep-filled eyes in the semi-gloom,
Fingers flicking a deadened switch
Forgetting the power-pole in the ditch,
Which had left me in this plight
With only a candle to give me light;
A rattling key and a squeaking door
And the click of spurs across the floor,
As before the hearth my caller turned
Where the dying logs and embers burned.*

*A hasty match to the candle-wick
With trembling fingers, numb and thick,
And a tingling chill along my spine
As stern gray eyes looked into mine:
"What are you doing cowering here?
Has all the South succumbed to fear?
What has happened to Southern pride—
Was it all in vain that free men died?"
"Has a craven judge and a court's decree
Shackled the limbs of Liberty?
Open your mouth and speak to me—
Answer the ghost of Robert Lee!"*

*A sudden wave of blinding shame
Suffused my face as he gave his name,
With upraised hands and bended knee
I shrank from the wrath of Robert E. Lee;
A sabre clanked as he left the room
While I crouched there in the semi-gloom—
Breathing a prayer that fools like me
Should heed the warning of General Lee.*

—W. E. Rose

"God grants liberty only to those who love it, who are always ready to guard and defend it."—(Daniel Webster)

"There is not much freedom or security among a flock of sheep on the way to the butcher."—(Winston Churchill)

BOOKS

AMERICAN RACE THEORISTS

By Byram Campbell
Chapman & Grimes, Boston,
1952; \$3.50

A systematic review of the various equalitarian propagandists and their methods has been long overdue and much needed. But the ordinary reader, or student of the Race Question, can find in the *American Race Theorists* by Byram Campbell, a readable and terse analysis of the ideas of the foremost American equalitarians — foremost both from the standpoint of popularity and volubility. It is an able review of the chief exponents of several "scientific" schools, their fallacious methods and wild reasoning. It was high time for such a systematic review of the various propagandists: the almost incredible volume of their works, the great build-up in the public mind, the glowing reviews and successful sales indicated clearly the workings of the "liberal" propaganda machine. It was high time this school of thought be examined and brought to the attention of the public.

The foreword to Campbell's book is indicative of the extent to which the "liberal" influence has permeated American anthropology. He writes there: "I have been acquainted for a considerable time with the fallacies to be found in the arguments of the authors who are believers in racial equality. Based on these, I concluded that a false doctrine, one unjustifiable by the facts, was being fostered in this country, and that a worthy undertaking would be to place the truth before the public."

"As a preliminary step, I hired a graduate student of anthropology to search for material that could be used to this end. However, instead of gathering such, he submitted a paper in which the idea of racial equality was defended. It was quite obvious that he had but adopted the fallacious thoughts that I was already acquainted with. The beginner justified his position on the fact that it was based on the belief of the 'best minds' in the profession."

"His acceptance, in principle, of their opinions suggested to me the form which this book has taken; that is, an exposition of the mental processes of those so-called 'best minds'. In the following pages the reader will find the discoveries of this exploratory excursion."

Campbell discusses the methods employed by professors Kreeber at the University of California, Hooten of Harvard, John Gillen of North Carolina and the Swedish socialist pronouncement, *The American Dilemma*. Hooten's method is fairly typical. The material for Campbell's examination is drawn from Hooten's *The Twilight of Man*. Hooten has long passages in which he plays with great vigor the racist writings of Count de Gobineau, and Houston-Stewart Chamberlain, whom he brands as charlatans and crack-pots.

The writings of Madison Grant, author of *The Passing of The Great Race*, he calls "snobbishly amateurish." When confronted with an argument he cannot refute, he simply heaps invective upon the author and slings mud. He presents considerable evidence of racial difference—and there draws an entirely illogical conclusion. According to Campbell he even presents more evidence of racial differences than Madison Grant, but astutely avoids the implications of it. Like all "liberal" scientists he tells the reader what he thinks society ought to be like, not what it actually is.

He draws inference after inference not indicated by the evidence. He tacks, and hedges and ignores. From an attempt at science, he rapidly descends to the level of partisan propagandist, and concludes the book with a social lecture. The weakness of Hooten was revealed some years later in the introduction to the remarkable genetic study, *Human Ancestry*, 1948, by R. Ruggles Gates, F. R. S., and world famed biologist and botanist.

Hooten, in commenting on the brilliant theories of Gates, who had postulated that the races of man were unrelated, and were separate species, had admitted that he was glad to see Gates discuss these problems, even though he himself had been "hesitant and pusillanimous."

The examination of the methods of the "liberal" anthropologists reveals in general their utter disregard for scientific method or plain truth. They invariably overlook or misinterpret the positive evidence they do adduce. And they are more studious to moralize and lecture, than they are to truthfully expound the conclusions they should draw from their own evidence by the simplest rules of logic.

Too many people who are looking for a helping hand don't even try to lift their own little finger. What have YOU done personally for your Citizens' Council?

Reaping The Whirlwind - Integration In Washington Creating Ominous Unrest

Two years of public school integration have helped Washington become a city of apprehension and unrest, says an editorial in the Richmond Va. News.

The sudden move from segregated to integrated schooling for more than 38,000 white and 68,000 Negro children has wrought a fundamental change in the city's character. It has pushed large portions of the city's population into nearby Maryland and Virginia. It has overturned abruptly many long-standing practices governing race relations. It has brought on a period of restless, long-ranged adjustment and readjustment.

The change has involved more than pupils, more than teachers, more than parents. It has had a direct and continuing effect on the lives of virtually every resident of the city.

This became clear early in a three-week survey by a team of News-Leader reporters, who questioned hundreds of those most directly involved. Their answers led to the following conclusions:

STANDARDS LOWERED

No. 1—Educational standards have been lowered by integration.

The normal problem of teaching a class of pupils that differ widely in ability has been emphasized by installation of the new four-track system. The system, which applies this year to the 10th grade only, divides all pupils into four groups according to ability. Most of the upper-group pupils are white; most of the lower group are Negro.

In this actual allocation of pupils, the new system offers clear graphic evidence that the two races differ markedly in educational attainment and capacity. The differences have not been altered materially by two years of integration.

No. 2—Teaching difficulties have been increased by integration.

Cited on occasion was the language difficulty itself; white and Negro children and teachers have trouble understanding each other. Teachers are sensitive about correcting pupils of the other race. There is no indication that this sensitivity is being reduced by continued day-to-day association.

MORALS AFFECTED

No. 3—This sensitivity carries over to matters of health and hygiene.

A Negro school official, of relatively high rank, is particularly caustic on this point. In segregated all-Negro schools, he said, constant effort was made to see that the children were clean and properly dressed. Now, he complains, little or no emphasis is placed on the subject.

Racial differences in matters of health and moral standards are of acute concern to white parents. Official records on the incidence of venereal disease and pregnancies show that there is a sound basis for this concern. Approximately one-fourth of the Negro school children themselves are illegitimate.

No. 4—Social activities have virtually disappeared from massively integrated schools.

Extra-curricular activities of all kinds, including cadet corps and athletic events, have been affected adversely in various ways. The school role has been thus narrowed to little more than the direct educational function itself.

No. 5—Interracial conflict has sometimes involved a degree of violence which is new and shocking to many white families.

Although their exact number cannot be determined, interracial fight and threats occur with enough frequency and violence to create a background of fear in the daily lives of white parents and children. There is a strong reluctance, based on fear of reprisal, to report such incidents to school officials.

No. 6—Two years of integration have brought white and Negro chil-

dren together in the same building and in the same classroom, but there the process of intermingling has ended.

STUDENTS SEGREGATE

The older children, particularly maintain the most rigid self-imposed segregation within the halls, cafeterias, and classrooms. White children cluster together in one place, the Negro children in another.

Hence legal equality—the absence of legal distinction—has done nothing to erase the actual distinction by race within the school itself. On the contrary most Negro children must now experience every minute of the school day the bitter, sting of non-acceptance as social equals.

The Negro children, as might be expected, react aggressively to this, and thus multiply normal problems of discipline. A poor grade or a simple reproof from a white teacher is likely to be construed as a clearcut instance of discrimination. This has created the paradox of heavy emphasis on proportional representation by race, in such activities as choral groups, in what is ostensibly a school system where racial distinction no longer exists.

No. 7—Outside of the schools themselves, integration has sliced sharply into the neighborhood structure of Washington.

It is slashing home values, driving many white families into desperate flight to escape an intimate association which they find wholly objectionable. School integration has, in the opinion of many, stimulated and encouraged this block-busting movement.

NO TRUE NEGRO GAIN

Oddly enough, this process is recreating a state of segregation in the schools as neighborhoods shift rapidly from all-white to mixed to all-Negro, and school population alters accordingly. The end is not yet in sight, but there are few neighborhoods left in Washington where white residents have any feeling of stability or security. If present trends continue, the nation's capital ultimately will be a Negro city.

From all of this, the obvious conclusion is that there has been little or no true gain for Negro children in the integration of schools in Washington except for the apparent—not real elimination of distinction by race: as a concept and as a matter of principle. By contrast, the losses which have been sustained by white and Negro children alike, the aggravation of actual as distinguished from legal prejudice, have been serious and are continuing in nature.

Thus Washington is a city of seething unrest: a chaotic area of flux and movement uneasy and unstable, where a lifetime of savings in a home may disappear with one "For Sale" sign in a block. It is a city where many white families who remain, imprisoned, hesitate to talk for fear of violent reprisal.

This is the nation's capital today. But this is more than the story of one city alone. Here is the two-year fruition of the great social experiment of the Supreme Court. Here is what the President of the United States hoped would be a model for the nation to follow.

Inside Story:

Red Subversion In NAACP Is Revealed

EDITOR'S NOTE: The following article is from the Pittsburgh Press. It provides an interesting example of the tactics patriotic citizens of this country are up against.

A Pittsburgher has turned up as a former undercover agent for the Federal Bureau of Investigation.

The FBI took the wraps off Robert E. Sullivan, 32, of 210 Martin Ave., Mt. Lebanon, who served as a Government counterespionage in Communist circles from 1948 to 1951.

Mr. Sullivan now is with the commercial research division of the U. S. Steel Corp. and has been living here since October, 1952.

His FBI role was revealed in a Federal courtroom in Chicago, where he appeared to testify against John J. Killian, a union official charged with falsifying a non-Communist affidavit.

Killian signed a non-Communist oath as a board member of Local 1111 of the United Electrical, Radio and Machine Workers (Independent) in Milwaukee.

Mr. Sullivan testified Killian was known as the "Red Pope" on the campus of the University of Wisconsin, where Mr. Sullivan was a research assistant at the time.

Mr. Sullivan said Killian explained the party in Madison had been broken down into small groups of three to five persons so the FBI would find it harder to eavesdrop on them.

Mr. Sullivan declared Killian revealed one Communist group had infiltrated a branch of the National Assn. for the Advancement of Colored People, another had gained control of the Young Progressives of America and a third unit was worming its way into religious groups.

Mr. Sullivan related he joined the

Communist Party in Cincinnati in 1948 at the request of the FBI to serve as an undercover man for the Government.

Late in 1949, he testified, he moved to Madison, Wisc., to join the University of Wisconsin faculty and work for a master's degree.

He said his party membership was transferred through a complicated rigamarole involving the serial number on a dollar bill. The number was passed from a Communist cell leader in Cincinnati to a Red lieutenant in Madison to authenticate Mr. Sullivan's party status.

Mr. Sullivan said he first met Killian at a Communist meeting in Madison in December, 1949. The meeting was held on the school campus—in the University of Wisconsin Law Building.

Southern Statesman Hits Encroachments By Federal Judiciary

Among the thunders of outrage following the arrest of sixteen private citizens at Clinton, Tennessee, without due process of law, the powerful voice of Virginia's senior Senator, Harry F. Byrd was raised. In a prepared statement he said:

"The time has come for Congress to exercise its duty and perform its duty: To state—beyond any judicial interpretation to the contrary—the extent to which it intends that states shall be ousted from jurisdiction over local matters arising within their borders."

Senator Byrd urged this action while pointing to the contempt citations issued in the Clinton case and to other cases in which he said the Federal Courts have usurped states rights. "It is frightening to contemplate where else state law may be struck down," he said.

Lest We Forget

Our forefathers, in framing the Constitution, sought to curb the depravities of human nature by limiting the power of those who governed. It was their purpose to restrain the vices of those in office and give freedom to their virtues.—(Southern Conservative, Dallas, Texas).

A politically backward community is one where they solve their own problems.

Letters To The Editor

Reign of Terror

Dear Editor:

Baltimore is a wicked place and the things that go on in this one city are enough to scare a poor Southerner to death.

Just before we got here a colored school gave a party and asked another school over to join them. Well before anyone knew what was happening the whole bunch of them were down in the middle of town just taking it over. Police had to be called in from every beat in the city and from surrounding little townships and they still couldn't get them under control. They finally had to give the taxi drivers guns and told them to shoot if necessary. After hours the Negroes were loaded onto street cars with police at both ends and taken back to where they belonged. Not a word of this got in the newspapers—we got it first hand from one of the taxi drivers and from a lawyer's secretary.

For two Easters in a row now the Negro kids have gone into both the zoo in D. C. and the one here at Baltimore and torn up and trampled all the beautiful flowers and shrubs. Negroes threw sticks and stones at the animals until they were hysterical. The policemen covering it said it was horrible beyond words the way they tortured those animals.

About three weeks ago a mother of three children was attacked and murdered in her own living room at 3 o'clock in the afternoon. The police have said that was the most brutal murder they had ever seen. I can't write the details here but it was horrible. Her killer was a Negro.

During the last week four old ladies have been attacked on the street in broad day-light, beaten and robbed and thrown to the ground—all by Negroes. Yesterday a thirteen year old girl was molested in her own home by a Negro. These are only a few of the things that go on up here—yet these people think integration is working beautifully. The truth is that they just don't know the facts because the newspapers won't print them. I thought that if you could take any of this information and pass it around it might do some good. The women in that particular section are too terrified to leave the house. They are putting more police on the one block or two than we use in all of Tallahassee.

We ourselves keep all doors locked day and night and have the added safety of a loaded gun—that murder took place near enough to where we live to scare the daylight out of all of us.

Anyway, the thing we must do is to let these people up here know the truth. If their own newspapers and congressmen won't, it is up to the South to do it. They are just ignorant—they know more about the whole South than they know about their own city.

"Lady From Tallahassee"
(Name withheld for her protection.)
Baltimore, Md.

From Massachusetts

Dear Editor:

The 25 issues of Citizens' Councils were duly received and have all been given out. Was very glad to have them to help to awaken Northerners, who have not understood the case very well.

Inclosed is one dollar in payment. Was deeply interested in the view of the Jewish Southerner. Am glad to know of the idea he promoted. Am heartily for it, and do deplore bringing in politics.

Wish someone might come up with a reasonable, as well as friendly start toward solution of the race problem. Suppose they (the Negroes) start the project of becoming educated for the real purpose of going to Africa (as soon as they are efficient) to help elevate their brothers—and sisters—there, to be real people, just as these are real people here.

I think this could be something well worth their effort. I believe they would really enjoy it.

Sincerely,
M. B.
Dorchester, Mass.

Likes Our Paper

Dear Editor:

I am very well pleased with the December 1956 issue of your publication "The Citizens' Council" which prints the Facts, exposing the various organizations who are contributing to the degradation of our nation—Pinkos in the Pulpit, Fund for (which) Republic, etc.

Constitutionally yours,
Allen Stuart
Phoenix, Arizona

Negro Citizen Writes

Dear Editor:

I am a colored porter who works for several organizations here in Jackson. I have been doing this for 15 years. I am a native of Hinds county and was a farmer before I became a porter.

I am writing this article to you in hopes that you will print it in your newspaper and let others know how I feel about my work, my opportunities, and the way I see conditions.

First, I want to say that I am very happy to be a Mississippi Negro. I have no complaints about the way of life that I am used to, and think most others wouldn't either if they stopped long enough to look at their situation. I realize that I am more fortunate than many others because I have a good job working for white folks in the city of Jackson. The reason for this is because of my understanding and cooperation with them and their's with me.

I want to mention the fact that this Christmas I was given more than \$90 in cash, two suits of clothes, and no end of other gifts out of the goodness and kindness of white friends' hearts to me. This, of course, was in addition to my regular salary.

I have found also that anytime I need anything, or to borrow money, I can depend on these same white friends. They have helped me greatly all my life and I don't want this holiday season to pass without expressing this to the public giving thanks.

I work for the Mississippi Farm Bureau Federation, the Mississippi Education Association, and the Adult Education program on North President street, and couldn't be any happier in my work.

I am concerned about the attitude of many of my race who suddenly think that everything ought to be changed in Mississippi. I do not agree with this and think there are many more who feel the way I do.

If you would print this in your newspaper I would appreciate it very much and think it might express the feelings of many more just like me.

A HAPPY PORTER
James Maxie
Jackson, Miss.

Welcome Support

Dear Editor:

I enclose a check for your Educational Fund.

I hope you will not think me presumptuous but I want to beg whoever is in charge of information to use only really scientific arguments when he wants to show the inequality of races, which presumably has to be proven to some people to show our position.

The race equality advocates have gotten a little careless in their use of fallacious arguments, and they have been generally accepted because their falsity has not been pointed out by counter propaganda. And of course, such counter propaganda needs to be "water tight". This is especially true in the North and West where they seem to think Southerners are guided by feelings and not reason in the race question.

Yours truly
F. W. Altstaetter
U. S. Army, Retired
Savannah, Ga.

He Understands

Dear Editor:

I thought you might be interested in reading the enclosed "news item" which appeared in the Omaha, Nebr. World-Herald today—Jan. 18. (Interracial sex ring in Sioux City).

It is both ridiculous and unjust for those living in states where racial problems do not exist to have any say whatever as to how the affected states deal with the problem.

Certainly the Southern people can be trusted to give the negro all the considerations he merits, and I am quite certain that if for some reason the negro population of some state like Iowa, for example, began increasing materially and progressively our methods of handling the problem would in all likelihood parallel the methods the Southern states have used!

Yours very truly,
L. L. Henderson
Corning, Iowa

"The people never give up their liberties but under some delusion."—Edmund Burke.

"Men of character are the conscience of the society to which they belong."—Emerson.

"Timid men prefer the calm of despotism to the boisterous seas of liberty."

SUBSCRIBE NOW

Citizens' Councils
605 Plaza Building, Jackson, Mississippi
Please enter my subscription to the Citizens' Council as follows and find payment enclosed:

☐ For One Year\$2.00

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Name.....

Address.....

City.....

State.....

A Manual For Southerners

(Continued from Page 1)

AMERICA WAS MADE STRONG.

The red man is the Indian. You know what an Indian is. The red man fought the white man. But the white man won. He worked and worked. He wanted you to have a strong free country. It was not easy to build.

WHITES AND NEGROES LIVE APART.

The black man is the Negro. You have seen Negroes all of your life. The Negro came to our country after the white man did. The white man has always been kind to the Negro. But the white and black people do not live together in the South.

III. WHITES, BLACKS DIFFERENT RACES.

Do you know why the White and Negro people do not live together? It is because we are two different races. You will ask, "What are races?" You may know already.

Races of men are different colored men. God made the different races. He made a White race, a Black race, a Red race, and a Yellow race. And he put the races in different lands. Your Bible tells you all about the races of man.

GOD MADE DIFFERENT MEN.

God did not make only men different. He made different animals, too. The horse is different from the cow. The cat is different from the dog. He made the birds different, too. The Blue Bird is different from the Red bird. The chicken is different from the duck.

GOD LIKES DIFFERENT THINGS.

God made so many different things. He must like for things to be different. And we must keep things as God made them. Races of men are different colors. Some people do not think God made men different. But we know God did make men different.

BE PROUD OF YOUR RACE.

The white people are very different from the black people. You can look at yourself and tell what race you belong to. If you are white, you belong to the White race. If you are black, you belong to the Negro race. You should be proud of your color and race. You should be proud because God made you white or black.

WHITE, BLACK PEOPLE DIFFERENT.

The white and black people are different from each other in color. They are different in other ways, too. Have you ever looked at the way your nose is made? Have you looked at the kind of hair you have? Look at your eyes. Do you see how they are made? See your lips. How are they made?

IV. IT IS WRONG TO LIVE TOGETHER

Most of the Negroes in our country live in the South. They know the white men in the South are their friend. White people live in peace with Negroes in the South. But white and black people do not live together in the South. We do not believe God wants us to live together. It is wrong to live together and mix our races.

Blue Birds do not live with Red Birds and mix themselves all up. Chickens do not live with ducks and mix themselves all up. They know they are not made alike. And they do not like to live together.

THE RACES LIKE TO LIVE ALONE.

Negro people like to live by themselves. They like to go to Negro doctors. They like to go to Negro schools. They like to live with their own race. And white people like to live with their own race, too.

WE DO NOT MIX RACES IN THE SOUTH.

Negroes and White people do not go to the same places together. We live in different parts of town. And we are kind to each other. This is called our Southern Way of Life. We do not mix our races, but we are kind to each other.

WE KEEP OUR RACES APART.

You do not go to the same schools. You do not swim in the same swimming pools. Negroes use their own bathrooms. They do not use the white people's bathroom. The two races do not sit together on the city bus. If you are white, you go to a white man's show. A Negro goes to his own show. We do not live side by side. The Negro has his own part of town to live in. This is the Southern Way of Life. This is the way Negroes and whites can live in the same land. We do not live together.

THE RACES LIVE IN PEACE WHEN THEY DON'T MIX

The Negro race and White race have lived in peace in the South. We live in peace because we do not live together. You would not be happy living together. Where the races live together, the people are not happy.

TRYING TO CHANGE THE SOUTH.

Do you know that some people in our country want the Negroes to live with the white people? These people want us to be unhappy. They say we must go to school together. They say we must swim together and use the bathrooms together. We do not want to do these things.

WE WOULD BE UNHAPPY IF WE CHANGE.

These people who want us to be unhappy say we are not good if we don't live together. But we know it is wrong to live together. We are different. And we would not be happy all mixed up together. God has made us different. And God knows best.

MIXING RACES MAKES AMERICA WEAK.

"Why do some people want us to live together?" you will ask? They want to make our country weak. If we are not happy, our strong and free country will grow weak. Did you know our country will grow weak if we mix our races? It will.

WE WANT A STRONG, FREE COUNTRY.

We do not want our country to grow weak. White men worked hard to build our country. We want to keep it strong and free.

SUBSCRIBE NOW

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605 Plaza Building, Jackson, Mississippi
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A Good Idea!



CITIZENS' COUNCIL, JACKSON, MISS.

Women Of The South—Take Your Stand Now!

The forces of Radicalism again seek control of the nation and, again, they need the negro and Radical white vote of the South. Today, however, there is a difference—a serious, deadly difference. The forces which are now hurling themselves in fury upon the South are directed, primarily, against the principles upon which the nation itself was founded. A radical, socialist, even Communist minority seeks control of the government that they, by a dictatorship, may dominate the American people and lead them into a socialistic world government.

Threat Is Real

These threats—personal and public—are not things of a vague, distant future. They are upon us now—today! What can YOU do? It is simple: but the power in this crisis will rest, primarily, in the hands of the State Legislatures, the Congress of the United States and the people themselves.

First: Use your vote to elect men and women who state clearly and publicly that they favor continued segregation and will devote their efforts to maintaining it. Most important of all are members of your State Legislatures, members of the U. S. House of Representatives and U. S. Senators. The President of the United States is important. Your Governor is important. Indeed, every person elected by the people is important.

Second: Do not belong to or make

QUOTABLE QUOTE

"The Citizens' Councils do not fight lawlessness with lawlessness.

"The Citizens' Councils offer peaceful resistance within the framework of law, and will never condone or place the stamp of approval on violence."

—Hon. John Bell Williams, Congressman from Mississippi

contributions to any group which advocates either present or future "integration" or "de-segregation." Use your influence to combat the false doctrines being voiced in many of our churches and women's organizations. They are part of a shrewd, premeditated campaign to enlist the sympathies of inexperienced women. Do not permit yourself, your friends and your organizations to be used by these schemers.

Third: Do belong to and do contribute to your community Citizens' Council. Do your part to help multiply the strength that lies only in responsible organization by taking a public stand with those dedicated thousands of men and women who say, "It shall not happen here."

By a Southern Lady

Better Understanding

Alabama Negro School Asks Aid For Migrants

So many of his students have migrated to Cleveland, Ohio, from the Macon County Training School at Roba, Alabama, that Ulysses G. Upshaw, principal of the Negro institution, has appealed to Clevelanders for help in preparing his pupils for life in the big city.

A year and a half ago Upshaw sent out a leaflet: "Better Citizens for Cleveland."

More than 700 Negroes from Roba had chosen Cleveland as their second home town. That was almost one-third of the Roba district's population.

The influx to Cleveland has been estimated as high as 300 colored persons a week from all places.

"Since we, the Macon County Training School and community, will continue to export people to Cleveland," said Upshaw's leaflet, "we feel the responsibility of preparing these people for life in Cleveland."

The county—900 miles south of Cleveland—and the state of Alabama have spent \$50,000 on educating the high school graduates alone of the Roba migrants and still more on those who had not gone all the way to a diploma.

Pointing out the need to prepare

southern rural Negroes for an understanding of urban life in the North, the leaflet appealed for interested persons to help with instructional materials about Cleveland so that better informed graduates will mean better citizens for Cleveland.

A 'Truth By Mail' Crusade Is Asked

South A Victim Of Vicious Falsehood

BARNWELL, S. C.—A weekly newspaper editor has proposed a "truth by mail" crusade to combat what he called the "curtain of falsehood" that hides the South's position on segregation from the remainder of the nation.

Tom O'Connor, editor of newspapers at Allendale and Hampton and head of the Allendale County Citizens Councils, has outlined his plan in an interview over Barnwell radio station WBAW.

He suggested that Southerners clip articles, editorials and other items that express their points of view and mail them to friends and relatives in the North and West.

Americans of Italian extraction used this method several years ago to urge their friends and relatives in Italy to vote against communism.

Public schools at Boston, Mass., are experiencing increased racial friction. Knifings and beatings have become so frequent that school officials have adopted a "Get Tough" policy with delinquents by unanimously adopting a new rule.

Possession of switch-blade knives, brass knuckles or any pointed instrument has been expressly forbidden during school hours. The new regulation obviously is aimed at youthful colored hoodlums.

Fair Question

Dear Editor:

The leftists in general and the NAACP in particular always disclaim that the intention of integration is inter-racial marriage. If they are actually sincere why don't they join with us in sponsoring a constitutional amendment outlawing inter-racial marriage?

The fact of the matter is that the left is working in exactly the opposite direction. Since the end of the second World War these leftist groups have gotten the states of Colorado, Oregon, North Dakota and Montana to repeal their laws against this vicious practice.

In addition working through the judiciary, in the case of Perez vs. Sharp, they succeeded in getting the California Supreme Court to declare that States anti-miscegenation law unconstitutional.

Yours truly,
"A Pro-American"
Hillside, New Jersey

Threats To Freedom

Janos Kadar, the Soviet Union's stooge in Hungary, has banned the Worker's Councils that oppose the absolute rule of the central government. Federal Judge Robert L. Taylor of Knoxville, Tenn., the author of a blanket injunction against pro-segregation activities in Clinton, has termed membership in a Citizens Council an act of lawlessness punishable by a federal court. The members of Hungarian Worker's Councils and Tennessee Citizens Councils have much in common today. The freedom of both is threatened. (News and Courier, Charleston, S. C.)

"Unable to carry out this revolutionary alteration of the government by lawful methods, Roosevelt turned to an outrageous assault upon the Judges of the Supreme Court for the purpose of driving them off the bench and replacing them with compliant political judges—some of them political revolutionists—who could be depended on to torture the words of the Constitution into such meanings as would literally alter the whole shape and nature of our federal system." (The Decline of the American Republic by John T. Flynn.)

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